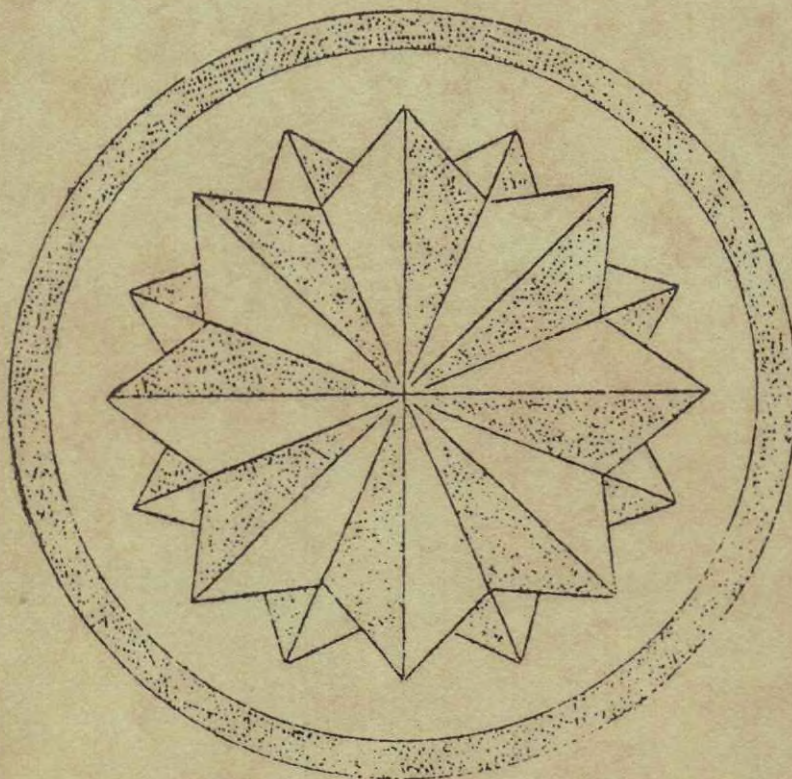


SEANCE MEMORANDA from the

Inner Circle

BSRA No. 10-B, Part III of the 1948-49
Series of Seances, Previously Unpublished,
May 30, 1948 through March 20, 1949.



through Mark Probert, medium

A Publication of:

BORDERLAND SCIENCES RESEARCH FOUNDATION
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SEANCE MEMORANDA from the

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Part III

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* * *

Controls in the order of their appearance: Lao Tse, Ramon Natalli, Professor Luntz, Douglas Home, Ara Kashi, Khayyam, Noya and Charles Lingford.

* * *

BSRA 2: The Coming of the Guardians, compiled by the former director of BSRA, Meade Layne, contains the "4-D Explanation of the Aeroforms" (Flying Saucers). Biographical notes on members of the Inner Circle who communicate through Mark Probert, Communications of the Inner Circle concerning Flying Saucers, Communications concerning the Guardians of the planet and their space ships, received through Associate Rolf Telano, Notes on the Mark Probert mediumship, and Chart of the Etheric Zones surrounding the Earth. 90 pages, mimeo. . . . \$3.00

BSRA 6: Seance Reports or Memoranda of the Inner Circle - These are stenographic reports of the talk of the Probert Controls and conversations with them on a great variety of subjects, from Sept. 22, 1946 through Feb. 27, 1949. Each Report or Memorandum is about 30 pages and covers two or three seances. These are the original series published by BSRA and there are 13 Reports altogether, numbered 1 thru 13, now priced at 50¢ each, three for a dollar.

* * *

Borderland Sciences Research Associates
Foundation, Inc.
PO Box 548, Vista, Calif.

L-T: "No, that is all right; I do not want to take up too much time, and I do not want this meeting to run too long. (Supposedly because the medium was suffering with a cold). You were talking a little while ago about the seeming entity coming and telling all about himself and yet the owner, or the original body that entity was in, was quite what you call alive."

"Last Sunday, it seems to me, I spoke on that subject. I tried to explain, sir, (to M.L.) that a tremendous desire can very easily cause -- what you folks call -- a 'subconscious projection' or a 'subconscious activity.' Of course when I use the word 'subconscious' in this particular case, I do it because it explains the thing to you. To me it was not a subconscious activity at all, but an activity of the mind. And the mind has many activities of which you are not aware."

M.L.: (You mean, then, that this man Soal had a very strong desire?)

L-T: "Yes. It was on the subconscious level -- simultaneous functioning on both levels. The subconscious mind -- if you prefer to call it that -- goes through all sorts of things, while the individual goes along in seeming unconsciousness of what it is doing. Do not all the involuntary body functions go on all the time without your being conscious of them?"

M.L.: (What do you mean by normal? Or, if I may ask, what do you mean by abnormal?)

L-T: "You see, the same thing practically (not exactly, but to a large extent) is happening when there is a projection when the owner of the projection seems unaware of it. Do you not, as you go about your daily business, find your mind perhaps three or four thousand miles away and then is back again? You have overcome not only space but time."

M.L.: (Comment re different levels of consciousness, and possibility of calling the lower level the "subconscious" of the one higher -- "but you are speaking of a re-direction on one level of awareness.")

L-T: "There are such things as gradations about which I have spoken before; there is what you call independent voice, but no seeming materialization; there is projected thought with no projected body. But again, there is thought with a projected body -- a subjective materialized body."

M.L.: (Can it be subjective while our consciousness is not aware of it?)

L-T: "Yes, it certainly can. Man is not twofold or tenfold -- he is endless. His mental powers are beyond his own conception. He has not the remotest power of conceiving them."

M.L.: (You speak then of the endless or indeterminate number of consciousness levels?)

L-T: "Yes. What are these various selves to do? For every thought, every deed, every action, each one of them has its own part to play."

M.L.: (Is there a governing entity that controls this complex, and what is it?)

L-T: "Yes, a control, a powerhouse -- God."

M.L.: (What does the High Self mean to you?)

L-T: "It means the Greater Consciousness; it means the "I" of me that understands all." (H.F.: The God-self?) "If you chose to use that term. In fact, it is the only go-between between you and the Absolute."

M.L.: (Can you think of it as an entity of itself, governing and co-ordinating the entity that makes up the individual?)

L-T: "To a degree, but I am afraid not as it is pictured by the material self."

M.L.: (We worship it under the names of Aumakua, Divine Mind, Cosmic Consciousness, etc.)

L-T: "All races have at one time or another had access to the Higher Self; some have not kept contact and have eventually destroyed themselves. To know the Higher Self brings such contentment to mankind that he who discovers it ceases to struggle intensely with the outer world, but accepts things for what they are until and unless he himself sees the way clear to change them. This is man's true destiny: to attain that higher state of consciousness. He has come up through all manner of conditions. Now, some of us would suppose that on reaching that stage he has gone as far as he can go -- in other words, that he will die of. But those of us who seek to find whether this is true still come to the conclusion that man has not by any means attained his goal while in the physical body."

M.L.: (In this Soal case you were speaking of -- I take it, the explanation would be that it was a sort-of whim or prank which imposed on the medium the perfect reproduction? (Silence) We are asking these questions because we are interested in these things which cast doubt on present evidence.)

L-T: "That is because you do not seem to grasp or to think that in the near future man will grasp and understand what consciousness is, nor what wish and desire do to the consciousness. It is wish and desire that cause the consciousness to act; it is the motivating reason for action."

M.L.: (Might it (the desire which caused the projection of the body) have originated in the consciousness of the here-living entity, not in the subconscious?)

L-T: "Certainly. If there were any way in which this could be found out, you would find that this man had a deeply imbedded desire to die. So, the mind, having that imbedded desire to die, acted upon it."

Dr.C:(Will you explain to us this self-destruction of the individual?)

L-T: "The death-wish, you mean? All mankind has come out of the Great Ether, or the Great Consciousness, a world of unsurpassed beauty. Man's power, his oneness, his perfect life -- the consciousness still retains that on coming into the physical body; man has an inner knowledge of it. So, as he proceeds down the physical years of life and he is worn and put under stress and strain, he begins to seek within himself for an answer to all this -- what he believes to be unnecessary insanity. Then he finds within himself that there is only the one way: to go back home; to go back to his god-self. Now, he may not consciously, in his physical world, I mean, know or realize what he is doing, but the greater the stress, the greater the wish to escape. You put your hand on a stove; the hotter the stove gets, the more you wish to remove your hand. The same way with the physical body; the more it suffers, the more the consciousness wishes to escape from it. Everyone who comes into the physical world has a latent desire to escape, to die. This desire can also bring on disease, bring on rapid old age, deteriorate the body. Do I make myself clear?"

Dr.C:(You mean destruction of the body is not destruction of the soul, then?)

L-T: "No, man cannot destroy his soul, for the reason that he has no control over it. That is in the hands of the Great One. Suffering, unfortunately or fortunately -- to me fortunately, to you unfortunately -- does not end when the transition known as death takes place. Over and over again, down through the ages, the thinkers have warned mankind, 'Beware of what you think' for by your thoughts you live, and by your thoughts you make a beautiful or an unhappy life. If man understands himself, his physical body can stand all kinds of so-called pain and he can rise above it."

M.L.:(As a man thinketh in his heart, so is he.)

L-T: "Yes, my friend; and those are not idle words."

Dr.W:(Can one control pain?)

L-T: "Yes, certainly." (Dr.W: How?)

L-T: "I do not know if I can explain. You see, to portray a thought along this line, there is no escaping philosophy. How am I going to tell you how another can torture himself, and by your observation he should be suffering untold pain, and yet he does not feel it because his mind has complete control over his nervous system. To those who do not understand it is difficult to explain a place the man may reach and be impervious to his suffering."

M.L.: (What is the mechanism used? I think that is what the Doctor means).

Dr.W: (You spoke of everyone having the unconscious desire to go back to the place whence they came.)

L-T: "Yes, everyone at one time or another will feel the desire to escape."

H.F.: (A sort-of homesickness, a divine dissatisfaction?)

L-T: "Yes, and especially when we do not have any particular desire to control our desires. You see, man's next step is a higher state of consciousness. This higher step will eventually change his physical make-up also, for he will have learned how to do without many parts of the body that are of no more use to him. I think I spoke some weeks ago about so-called moulds in the changing of the various creatures that come upon this earth. When man's outer surroundings change, then he must make a change in his physical self to meet the outer changes. Often scientists believe that a certain group or type of animals has died out, that they exist no longer. It seems so, but these animals have merely re-arranged themselves so they would be better suited to the surroundings, because the surroundings have changed."

M.L.: (Will you explain to us the reason for a biological "sport"; where do they originate? For instance, among forty black cockerels, there may be one with a white feather in his tail. Where in the devil does it come from, as Darwin asked.)

L-T: "Nature makes many jumps, not only forward, but sometimes backward, according to conditions. Now, if there was a great disaster that set the people on earth back for several thousands of years, do you think that Nature would not be prepared to arrange his physical and mental self so that he would become adaptable to that condition? Surely -- as certainly as if he were flung into a greater civilization . . ."

"So, as far as being able to ascertain for a certainty that the genes, or whatever you like to call them, are going to arrange and keep things to a certain pattern -- this here, this here, this there, and so on -- life is not like that. Why Nature does what she does, I cannot say; otherwise I would be God."

M.L.: (Then sports are unpredictable?)

L-T: "Absolutely; no more reason for it than why an albino appears among a group of Negroes. The only thing I seem to comprehend about it is that Nature, or God, or Consciousness, is always experimenting for new designs, for new constructs. Only man lets himself become monotonous."

M.L.: (God, the Great Experimenter -- an interesting thought.)

L-T: "We feel that we are important--we are, but then so is all of life."

L-T: "I do not know that I have said anything of any great value, but it has been a pleasure to be here again and to talk with you."

Dr.C:(You referred to the control of the mind over pain -- will you enlarge upon the effect of the mind in physical acts such as walking over hot coals, etc.)

L-T: "You speak of such things as walking on fire; the same thing has been done with extreme cold. This subject was brought up months ago. The mind, in the case of fire-walking or fire-handling, has a peculiar ability to project a substance from the body that causes an insulation against heat. Under the skin there is an actual substance that is projected by the mind. It creates an insulation between the skin and that which is touched. Now, how am I to describe to you in words how this is done? I will express it this way: Not only can you protect yourself against extremes of heat or cold, but you can also dematerialize your own body, your physical body. So, you see, the mind does have complete control of the body. You can set it aside and go away for periods of time and come back to it. You can disintegrate it and bring it back to its oneness. You can walk through fire or cold of the most intense kind. It seems to me that your Christian Bible is read but not understood. One of the greatest reasons is that you do not have faith. Blind faith, of course, is of little value; but faith with seed, faith with knowledge -- sometime I am going to come back and talk with you of certain things that I will not at present discuss along this line. I will endeavor to make a better picture for you. I go now, but I do wish the blessings of God upon you all." (3:05 P.M.)

(3:35 P.M.) "Good afternoon. I am RAMON NATALLI. I am extremely glad to be here and I know that you have some interesting things to talk about. I would like to speak a little about the man you were talking of, the man with the 'funnel-like shoulder.'"

M.L.:(Yes, is he possessed by some external entity?)

R.N.:"I believe this man has had quite a bit to do with what you call 'insane people', many of whom were capable of obsessions." (M.L.: Yes, that is true.) "Please understand that I am now speaking for myself -- as I see it. I believe that the man has attracted a very nasty and vengeful entity to himself by helping someone with an obsession case, and this entity seems to me to be really taking it out on him. Now, if I were in the same position as this man and knew anything about the aura and the psychic body, I would certainly have someone make passes over the spot, and say mantrams. It will clear the aura and break up the vibrations around the spot."

Dr.W:(What are mantrams?)

R.N.:"To make particular passes and say certain sacred words that carry certain vibrations and clean up the ether to a certain extent. They also work upon the mind and bring to you what you desire. There are also deeper things in this connection that I will not talk about this afternoon."

R.N.: "I would suggest that you advise this man to have someone daily for five or more days -- for a week -- make passes and say mantrams. Discarnate beings like myself can become most annoying and dangerous. This is why an advanced civilization should not put a criminal out of his body before first educating him. If they are going to remove life from the physical body, the person should be taught a little about himself before they do it. They must teach him that what he has done was wrong. Many come over here thinking that they have done nothing wrong. The complexity of the mind is such that one can believe everything one does is right, or wrong."

M.L.: (Will you explain pain in an amputated limb? Is there a psychic side to it?)

R.N.: "There is -- and often when the nerve is cut back and blocked to check that condition, one of the reasons it works and gives relief is that the individual knows the condition is being taken care of -- something is being done. It becomes a mental conditioning to what he feels to be pain in the psychic leg. I think you doctors know that you can and often do get very good results by giving some persons a sugar-coated pill. You find that it works very nicely, because in many cases the individual is not suffering from any actual pain but from a mental belief."

M.L.: (Does the etheric limb remain and give pain?)

R.N.: "Yes, but it is to a certain extent a fixation in the mind. That can also be the trouble with the man with the pain in his amputated limb. It is not always an invading entity that causes these troubles, nor that the person is actually suffering from one cause alone."

M.L.: (Is something wrong with the etheric foot?)

R.N.: "Nothing can be wrong with it; and yet if that particular limb has been cut off in a peculiar manner -- that is, bent or the like, the psychic limb will be stiff or remain bent."

M.L.: (Question).

R.N.: "Yes, indeed, but the individual must know that that has been done; it is not entirely mental, but largely so."

Dr.C: (And it is psychic?)

R.N.: "Yes, indeed."

M.L.: (If this man's trouble were entirely psychological?)

R.N.: "Yes, but psychologically you may be able to go back and find some connection there from years ago."

"I have said, and I am sure, that a lot of people who have been able to come through in a number of meetings of this kind, that they do not know much of what life is. Death does not advance

your mind, only to a small degree. You merely have a little more vista. So, I am reminding you that asking us something is much like asking yourselves. You have several doctors here. Now if the young man over there turned and asked advice from one of them, the doctor, through education and knowledge, could answer. It is the same with us. There is only a little difference in degree. It is the same with all life: no one is so advanced above the others that he cannot come down and talk in terms that are understandable."

Mr.C:(But, just as we have access to the knowledge of those in your sphere, don't you have access to the knowledge of those still higher?)

R.N.:"Yes, indeed. Every plane of consciousness has one above it. Those above are always offering and giving help to those below -- providing they are ready and willing to listen. I have learned many things over here -- things which I did not understand when I was in the physical body; but yet we always want to remember that those to whom we are listening are capable of making a mistake, of saying the wrong thing, or using wrong words or portraying the thing in a blind manner. No one on any plane of life is incapable of making mistakes; were that true there would be no room for advancement."

M.L.:(Have you any suggestion for B----, the man with the amputated limb?)

R.N.:"I do not know how long this condition has been in existence."
(I.P.: For about 30 or 40 years. He was quite young when the limb was amputated.)

R.N.:"Hypnotism could be of great value in this case, but it is doubtful that certain minds are capable of understanding the value in hypnotism, and therefore they are afraid of it. But I feel that if this man went through a series of hypnotisms by a doctor who is qualified to do it, and is constantly given at each treatment full suggestion that this condition will stop, I feel sure that it will."

M.L.:(Would it be wise to suggest that it is a fixation?)

R.N.:"I do not know the man and therefore cannot say what his reaction would be. What do you doctors think of it?"

Dr.C:(My knowledge along that line is somewhat limited. The repetition of the original amputation, the going over it and finding the nerve that is pinched, might help. It is only since this second World War that hypnotism is being used much, but I do not know to what extent it can be used. Some people are not receptive to hypnotism.)

R.N.:"It seems to me that of all the cases I have observed, one who suffers from claustrophobia is very difficult to hypnotize; he seems to have a great fear of it."

Mr.C:(The resistance is probably from a fear that the man's "whys and wherefores" will be found out.)

M.L.:(Did you wish to say more about the Morley-Martin experiments?)

R.N.:"Yes, I did."

M.L.:(We would be glad if you cared to speak further on the subject. You said, in the communication received clairaudiently by Mark, that "The fact that he subjected this 'ash' substance to ultra-violet light ... means that he charged the ash with magnetic energy ... All that was needed was infinitesimal amounts of ectoplasm ... This ectoplasm ... may be drawn from any source by an intelligent and interested entity ..." But since the appearance of the acari took as long as 12 months or two years before they appeared, this brings in the time element. Say, a piece of igneous rock is thoroughly sterilized, electric current passed through it for 12 or 24 months ... before the acari appeared, specifically, what went on?)

R.N.:"One thing you have to consider, too, along with all the rest of it: you are dealing in two different levels of time. Microscopic time is vastly different from your time. I do not know that I am going to be able to say what I wish to say. I am" (Force had apparently run down; control did not complete sentence. 4:00 P.M.).

June 13, 1948 - 4:45 P.M.

Present: Dr. George H. Cruikshank, Kathryn Towers, Dr. Martha Welpton, Irene Probert, and Mark Probert (Medium).

"Good afternoon. I am Professor Luntz. You were speaking about the condition of the boy, and he complains quite a bit from pains in the muscles of arms, legs and fingers. From my observations I would say that it is a toxic condition of the muscles, and I believe it is brought on by some form of mineral excess -- an allergy to grease and greasy foods, but more a mineral, like a mineral oil. Has he been using mineral oils?"

I.P.:(Not much; when I fry an egg for him about once a week, I use a mineral oil.)

P.L.:"I think it would be best if he stayed away from any goods in which there is any oily substance." (I.P.: Including butter?) "Yes. It seems to me this is a form of mineral poison that is working on the muscles and has caused a toxic condition of the muscles. Doctor, would you say his symptoms are brought about by such?"

Dr.C:(We are still seeking information on rheumatic and arthritic troubles. The calcium deposits in the muscles cause arthritis, etc. Perhaps most of these troubles do come from the alimentary tract.)

P.L.:"They are indeed from the alimentary tract. Buttermilk would be one of the best things to take, but do not take creams in excess -- especially your whipped creams." (I.P.: This oil I spoke of, I see, is made from cottonseed.) "I would suggest that he stay away, for a month or two anyway, from any oily or greasy substance."

I.P.: (Even the cream on his cereal?)

P.L.: "Yes. Often, too, the condition is not focalized or from one point of the physical body, but starts out in the mind. The mind then works upon the glandular system and the glands cannot absorb or put out properly. The calcium deposits then flow through the blood stream in large quantities and lodge in the joints. You will find in many cases where a person is suffering from rheumatism or arthritis, in the beginning he has been subjected to a mental strain of some kind, which reacts upon the glands. Does that seem possible to you, Doctor?"

Dr.C: (We are working towards that possibility; we will probably find that to be true. We doctors have been slow, very slow, in admitting this -- partly perhaps because the Christian Scientists put out such bold assertions ...)

P.L.: "Yes, but as far as Christian Scientists go, the unfortunate thing is that they stop short. They do not carry it on to the proper mental approach. They merely say man is not physical, he is spiritual; therefore he cannot get sick -- tsk, tsk! What is the use of telling that to the ordinary man in the street? It is like telling him to take a medicine without prescribing that medicine; and this may be very dangerous. There is an expression: 'The operation was successful, but the patient died' -- that is like Christian Science. It is, however, a good thing to study if one goes further than that."

"I know little or nothing about medicine; it is only that since coming over here I find that I am capable of witnessing the action of the physical body with my eyes. There have been a few people in the physical body capable of doing that. One boy I heard of not too many years ago was taken before the Royal Medical Society in London and was able to describe physical processes with bandaged eyes. So, you can readily see that if a person still in the body could do that, how much easier it would be for us over here to do that with the higher rate of vibration."

"Mr. Layne, have you received any reply from the lady who was worried about the possibility of cancer? I spoke to the boy about it the other night -- through the voice to him."

M.L.: (Yes, he took down what you said and I sent it to the lady. She seemed to be impressed with it and to feel that most of it was true).

P.L.: "I know she is doubtful about the cystic condition, but I did not say it is there now. That is why I made the point that she should do something about her condition now and so prevent that from manifesting. It is in the etheric now, though not yet in the physical."

M.L.: (Can this be dealt with on the etheric level?)

P.L.: "It depends upon her condition -- what happened to her in the past; what is happening to her now. That is the thing to take into con-

sideration: what is going on in her mind? If you can find that out, you can stop it before it goes into the physical body."

M.L.:(I believe she is having many problems of a domestic and psychic nature which makes it difficult for her, etc.)

Dr.W:(What do you mean when you speak of a cyst -- what does it look like to you?).

P.L.:"From what I see there is a small fatty substance. It is not a hard substance -- more of a fatty consistency, like thick cream."

Dr.W:(The word "cyst" means something different from that to us. A cyst to us means a body, usually filled with fluid.)

P.L.:"This I call a cyst, is really a fatty substance, which turns the skin a sort-of putrid white; it forms in a kind of sac -- and if you could feel the substance in there, you would find it like --"

I.P.:(Like butter?)

P.L.:"Yes, like butter."

Dr.C:(We only see it in its later form; you see it in the first stages.)

P.L.:"That is likely, Doctor, but I cannot say definitely. My description seems to differ from yours. Perhaps it is only a difference in names. But I do know that the condition is brought on by a mental attitude of some kind."

Dr.C:(What about the possibility of malignancy?)

P.L.:"I believe that any part of the body that is under constant irritation will in due course of time become malignant. Is that true to you?"

Dr.C:(We have not found the exact cause, the exact factor that enters in ...).

P.L.:"I think you will find it is a mental one, joined up with the physical or outer irritation -- a combination of both; though I do believe that under the correct mental training all the rubbing and irritation will not affect the body, if the mind is right."

Dr.C:(Sometimes I think that our Cancer Crusade does more harm than good; so many people, hearing about the symptoms, etc., think they have cancer...)

P.L.:"This woman you spoke of -- I feel almost sure that this is not a malignant growth and will not become one; but it can, through her mental condition, make her very ill."

"I do hope that all of the medical world will sometime before long realize that the mind is truly the controlling factor. If there is a localized condition, it is localized in the mind; its focal point is the mind."

M.L.: (Where a mental condition has been many years in the making, what is to be done?)

P.L.: "If this patient were capable of allowing herself to be hypnotized, she would learn a great deal that would eventually cure her condition and it would relieve her mental stress."

M.L.: (She has 'guides', but they do not seem to help her very much.)

P.L.: "That is another thing. A sensitive person is not usually understood. The average person does not seem to know what sensitivity is. A few nights ago you (to I.P.) and your husband were discussing this condition. Sensitivity is not an enjoyable condition. The person who is like that goes through many physical sufferings of which the average person has no conception. Such sensitivity is like having the nerve of a tooth exposed constantly. You (to I.P.) need not worry about the part you have played in advancing him to his present condition; but also remember that when an individual is sensitive in one way and that way is good, there is also another way and that is not good."

I.P.: (But why is he not prevented from going to places where he is exposed to what is not good; why is he not protected?)

P.L.: "You do not understand. We cannot be following a sensitive around, constantly guarding and protecting and guiding ..."

I.P.: (I mean -- could you not help to correct the condition?)

P.L.: "If the condition is 'corrected' then we cannot work through him. If you close the cavity in the tooth ..." (I.P. It will not ache any more?) "No -- it will not."

Dr.C.: (We are able to use suggestion so that we can project for some hours ahead -- in hypnotism -- and prevent the person from doing something that would be harmful. Is that not possible in greater degree from your side?)

P.L.: "You mean for us over here to prevent something from happening on that side? It has been done; we can help him by going into trance, for instance. When there is something vitally necessary for that person, then we can step in and help in one way or another; but when a person is a sensitive from babyhood, or brought his sensitivity from another life, or has developed it over a period of many years, then we do not as a rule do anything to better it, and certainly not to make it worse."

I.P.: (Do you know who Mark was in a former life?)

P.L.: "That is something I would rather not speak of. I would leave it to one of the others who speak through him -- especially one of a philosophical mind, like Lao-Tse."

M.L.: (That knowledge is accessible to you on that side?)

P.L.: "Yes, it is. I think I will go now." (5:25 P.M.)

July 6, 1948

Present: Mr. Fred Prendergast, Harriet Foster, Kathryn Towne, Meade Layne, Irene Probert and Mark Probert (Medium).

7:52 P.M. Foreign control. "I say prayer; I just come to open up the meeting. Now I will depart and my good leader, my great teacher, my most beloved Master, LAO TSE, will speak." (I.P. Who are you?) "No talk". (departs).

7:53 P.M. LAO TSE speaks:

"Good evening; I am happy to get together now with you, sir. I am pleased to know you, sir."

F.P.:(I am pleased to know you, sir!)

L-T: "I hope this evening, that we will arrive at something - where that will be is the question. Now, you have a question of importance, I know -- to you, doctor, I speak. You, I believe, wish to talk on genius and from whence it comes, hum?"

M.L.:(How does it happen that we have a genius of great talent - to say that it depends on prolonged experience in previous incarnations - yet we are taught that the divine spark is identical in its nature, projected elements of diety - how and where does distinction enter into the developing monad?)

L-T: "It is, as you say, sir, to place the idea and the theory upon reincarnation only pushes it aside, because you would then have to ask what embodiment - when? Over a series of embodiments, but then again, when did it start?"

M.L.:(That is the point I raise.)

L-T: "Genius is bred of sensitivity, sir. It is not something acquired over years and years of experience or experiments, neither in one life nor in many lives. It is a mental sensitivity to the great Cosmic Mind, the energy flow, the ability to tune in the mind to what might be termed the Akasha records. There are some who are only capable of sensing their immediate surroundings and the most ordinary questions. Then there are others who we call normally intelligent who work out a very successful life for themselves; but then comes the individual who is intelligent beyond our fondest dreams; it is not a matter of intelligence, but a matter of sensitivity."

M.L.:(Do you postulate in saying that, an initial difference, even in the divine spark in the monad, is in the entity from the beginning?)

L-T: "No."

M.L.:(The question still remains where does the superior sensitivity enter in? Is this an answerable question?)

L-T: "It is answerable in a manner, in a fashion, but like many questions of philosophical nature, you may finally find yourself throwing the question back into what you call the Absolute, which is then no answer at all. If I could explain to you what sensitivity is, then I could put before you a plain picture of what a so-called genius is".

M.L.: (Still do you not find it necessary as a matter of logic, to postulate individual distinctions even from the beginning in the monad?)

L-T: "A life goes through many experiences, many embodiments; but in each embodiment it finds itself in different surroundings, living under different conditions and acting the part of the genius in those particular conditions. Have you ever stopped to ask yourself 'would this same individual be a genius in another generation, in another world'? 'Under different conditions'? You will please to take your Master Christ - he was undoubtedly a genius of his time. He was a genius in his own field; he was born with a sensitivity for life and it was easy for him to acquire the answers to life's problems because in a moment, that sensitivity within him was capable of rising up and meeting the influence of intelligent force."

M.L.: (Is this sensitivity in the nature of a divine endowment?)

L-T: "That depends again, then, on what you call 'divine'."

M.L.: (An endowment of Nature, or the Cosmic Life?)

L-T: "We would come better to that answer, yes; Man is his own creator, forming and shaping his own life, mapping his own course, absorbing knowledge like an octopus with its many arms stretched out and drawing in from the great Cosmic Mind."

M.L.: (Genius then, is not wholly an automatism - choice or free will in the origin of genius?)

L-T: "Yes, indeed."

M.L.: (The entity desires and strives to open its path?)

L-T: "To an extent; it is a most difficult thing to put into plain words that will make sense. Now I told you I was going to bring someone here with me and it will seem rather strange to you when you see who I bring, but he is a wonderful man and he himself is, or was, a genius in his own field; I will leave him to talk to you for a moment."

M.L.: (It will be a privilege to listen to anyone whom you bring.)

L-T: "You will please excuse me". 8:08 P.M.

8:09 P.M. New Control.

"Good evening; I am DOUGLAS HOME."

D.H.: "I do not think I can say more than Lao Tse said - that it is a sensitiveness to yourself."

M.L.: (Do you think it in any way hereditary or inherited?)

D.H.: "I do not think so, sir; because while living, I observed that so-called sensitives were born into families that had no other known sensitives in that particular family for generations and generations--in fact, I could discover none."

M.L.: (Would you say it is in the nature of a 'biological sport'?)

D.H.: "I would think so, sir, yes. I still think, however, that if framed in the proper words, it can be more clearly explained and if anyone can do so, I feel sure that your friend and mine, Lao Tse, can do so."

M.L.: (But you sir, possess the power yourself; your comments are invaluable.)

D.H.: "True. Later -- no, perhaps now -- In the mind of a genius, there is a knowing of what he is doing or attempting to do which is precisely the same as your knowing that you are going to arise from that chair; it is automatic. They know without question, but how to say they know, I can not answer."

M.L.: (It is an intuitive conviction rather than an intellectual knowledge?)

D.H.: "Yes. Man can break any law because he makes all laws."

M.L.: (And yet the compelling drive of genius seems to be superior to his wish and his volition - a call which must be obeyed?)

D.H.: "You can not have said better. Had I wanted to, taking my own case, I could not have stopped or helped from handling fire without being burned. The same goes for levitation. You are creating an expanding force around yourself by thought."

M.L.: (Yet you do not seem to be making your own laws; man seems to be caught up in the drive of cosmic energy (sensitives).)

D.H.: "Yes, but - it is because such an individual is sensitive to that force, to that Cosmic Mind beyond and above that of the normal person. Now it stands to reason that if one human being can accomplish these things, why not all?"

M.L.: (That indeed, is our question.)

D.H.: "Yes. Man is only born equal because he comes from the same source; however, when he enters into the physical world, his equality ceases."

M.L.: (Does it not cease long before that, sir?)

D.H.: "Not entirely. There is a greater grade of equality in the spirit world than in the physical one."

M.L.: (Most of the inequality then is to be attributed to the physical organism?)

D.H.: "Yes. No two, as you may know, no two bodies function in the same manner - and are, therefore, incapable of producing the same energies and same forces, and if they do, it will always be in different amounts and quantities."

M.L.: (Much has been made in these seances of the freedom of the individual making his own laws, and yet it seems to me he is hedged at every turn by the drive of Cosmic impulses, outside of his own making.)

D.H.: "Mostly, I believe, because he is incapable of knowing how to govern these forces by concentration and meditation. You see, I did not, myself, know much about such subjects. The mind is the ruling power."

M.L.: (Its control is potential rather than actual?)

D.H.: "I think we understand your point, sir; you will please pardon me for a little while and I will return. I am so pleased to be here."

M.L.: (We hope you will come again and again.)

D.H.: "Thank you, I will, and I intend to come back yet this evening if I may." 8:30 P.M.

8:05 P.M. LAO TSE speaks:

"I thank you for receiving my friend with such kindness. Many others here tonight have been listening very closely to your conversation, your debate, your pertinent questions. I am not going to even attempt to pretend that I know what the Ultimate is, but I have to start off from some point, so I will start with Man. I do not mean physical Man. I will start a little before that time, because man created himself into this world. Man is a supreme creator - all that is, he has created by thought - by the demand of necessity."

M.L.: (Would you elaborate?)

L-T: "Acting deliberately, with forethought, with design, with intent and purpose. You speak of Tree - that implies all trees; it also implies the thought, tree."

M.L.: (Does tree exist?)

L-T: "Tree exists because necessity for tree exists on this particular plane of consciousness."

M.L.: (Let me be clear; tree in our terminology is concept, and seems to have no characteristics.)

L-T: "No, but back of tree was fruit - was seed, was homes; also tens of millions of other things."

M.L.: (But the concept tree, the class idea of tree..?)

L-T: "I understand without speaking - the necessity for tree existed before the thought 'tree', so you see, I take you back a step further."

M.L.: (In the Cosmic Consciousness - was the tree idea there?)

L-T: "Yes, but not before the necessity for it; like perhaps you will enter into my plane in due course of time - you will have sooner or later to meet up with the fact that you have no necessity for tree."

M.L.: (This is a question of the platonic ideas - the archetypes - would you say that they exist as something resembling thought forms? Yet we can only have thought forms of percept - can not have thought forms of a concept. In the nature of the Absolute - there was, or is, a need for tree - I mean Man; that is the first step which our thought can take?)

L-T: "Yes, the first thought must be for what? - necessity. A man inventing a machine possibly builds that machine, up to a certain point. Up to then, he sees no necessity for another particular wheel, so the physical wheel does not yet exist, but he suddenly discovers what is necessary for that part of the motor, the engine, the machine, to make it work better. So was born necessity, so was conceived the need, then the need or the idea, wheel, follows the need."

M.L.: (Concept, tree ... I mean Man, does it have form?)

L-T: "Yes it has form, because instantly on finding the necessity, it takes form."

M.L.: (The Universal precedes the thing?)

L-T: "Yes."

M.L.: (Time expression, of course?)

L-T: "How else would you explain it?"

M.L.: (Perhaps in - Absolute - evidently not functioning in time.)

L-T: "If we must speak of the Absolute, then I can only resort to one word - one word - Thought - That is the Absolute."

M.L.: (That Thought is conceived as an activity?)

L-T: "Yes."

M.L.:(You do not go back into a passive mood of the Absolute?)

L-T: "No."

M.L.:(That has been one of the major philosophical problems, to pass into the first motion ...)

L-T: "You see, you can not do that because you can not conceive of motionless motion - you can not conceive as something back of thought, because the moment you do, you are thinking of motion; the very thought is motion. How are you going to get back of that?"

M.L.:(Motion, however, is a time-space concept which imports time-space into the Absolute.)

L-T: "There is time-space only in your world."

M.L.:(But motion as we know it, is a time-space phenomenon.)

L-T: "But, you see, time-space, motion, is brought about by thought."

M.L.:(Then the Absolute thinks?)

L-T: "Indeed - it is all one thought. Out of that one Thought, man believes he thinks; he does not think; he is played upon by the thought force - and that is activity-motion."

M.L.:(The Cosmic Power thinks in all its manifestations, I understand?)

L-T: "Yes."

M.L.:(Does it think apart from its manifestation, in your philosophical point of view?)

L-T: "I do not believe so. You see, it has always been my understanding, my belief, that Man is the Creator of all that is created. When he brings thought into action, this brings together atoms which you can call thought atoms. These thought atoms form the mold and the mold will become the material substance in your world, providing the thought is continued. Do we seem to be getting anyplace?"

M.L.:(What you have said is very instructive, indeed. May I return for a moment to the subject of Universales? classifications - species. All science proceeds by classifications. Do these classifications exist except as -- what kind of existence do these species possess - vertebrates - mammals - do they exist, or merely verbal tools under which we perpetuate the percepts.?)

L-T: "Through endless generations of thought in this physical world of yours they have an existence of their own, yet."

M.L.:(Can you describe that existence in any way? Do they exist in some consciousness?)

L-T: "They do, indeed; but they exist in their own particular state of consciousness - having been given the life force from the beginning of time, they retain that, and when ready to manifest into the physical, they already have their thought body to project into a physical manifestation."

M.L.: (They are latent potentialities in the anima mundi?)

L-T: "The thing that we do not seem to grasp is that all things live and maintain their existence by their own particular state of consciousness of themselves; when man ceases to comprehend himself, when he ceases to be consciously aware of himself, he ceases to exist entirely. The same goes for all things - animals, insects of the lowest grade, germs, all things exist simply because they have a conscious awareness of themselves."

M.L.: (Consider the first awakening consciousness of a child - is the mind a blank tablet which is then written upon, or is the awakening consciousness created? From whence does the environment spring?)

L-T: "The consciousness only becomes awakened to this plane of existence; it comes into the physical world with a consciousness of a former life - the life previous - the spiritual life. Here it develops the ability to carry itself, move about in this particular environment; it is trained by those who have come before it. If you should be thrown into the sea, you would be as a baby - but if you were born into the sea and were trained to live in that environment, you would be at ease in it. Each individual who comes into this world comes with no knowledge of this world - of how to manipulate itself on this plane of consciousness. Do you see that, sir? So an intelligent being is born into a physical body which he is quite unaccustomed to, knows nothing about, and so has to be trained. Take him out of that body and back into his own previous environment and world, and he is the master of the situation."

M.L.: (In the first impingement of consciousness of a child - aware of himself and the light - is the mind acting as a photographic plate, or creative activity in that mind?)

L-T: "There is - a creative activity in that mind - waiting to learn about its new environment - it is a force full of intelligence, full of clearness of thought, but it just needs guidance because it is in a strange vibration. Does that sound clear to you at all?"

M.L.: (It covers a much-disputed point among philosophers.)

L-T: "It is only not active, or appears to be not active, because as I said, it is in this particular environment which is entirely new, and no matter how often a soul may reincarnate, every time it returns, it has to be retrained to manipulate that new body because it has come into a different vibration, a new thought of awareness."

"Now I must step out for a moment because these questions are exceedingly deep for the boy and they tire the body."

M.L.: (Will you be back? I am so pleased to have the opportunity to discuss these things with you, as they can not be discussed at the regular seances.)

L-T: "Yes; I understand that, and I am grateful for the oppourunity to try, at least, to answer them. I do not say that I answer all of them very clearly." Departs 9:32.

9:37 - ARA KASHI speaks:

"Good Evening: I am Ara Kashi. I was not intending to enter into this conversation, but I am like a man looking over a precipice - I am fascinated and fall in. It seems to me from my trying to bring logic and reasoning into what you call infinity that we must once more revert back to what my friend Lao Tse says, 'you are living in a world of illusion'; you are building these illusions because it is necessary for you to do so. Without these illusions the physical world can not exist. I feel that a straight line, like any other plane, is an illusion - it does not exist. But the drawn line comes into a physical world because it is a physical necessity."

M.L.: (It exists as a concept?)

A.K.: "Yes, concept. But what, then, is a concept? You see, we also have the same thing in regard to space. Space can be nothing but thought, and being that thought is endless, so is space. Those things are preponderous, and wonderful to play with, and they are marvelous mental exercise, but I can only assure you that all that you will get from the highest Masters to the lowest intelligences is opinion. Not because these opinions are not so, - each person's opinion is so because that is his particular world of illusion."

M.L.: (Should you not define Truth at this point?)

A.K.: "It is the concensus of opinion only of the individual."

M.L.: (Surely you do not mean that?)

A.K.: "But I do! And it is by that very philosophy that I believe the world is capable of creating for itself."

M.L.: (But what if individual opinions conflict? Science depends on the unification of opinion.)

A.K.: "Because it must be so governed. And out of chaos comes order, so each one makes an opinion, and the opinion that seems the most logical to the group, they all accept, even though it may be entirely wrong. In fact, in a day, in a year, in a thousand years, it is proven wrong."

M.L.: (Is the universe not rational?)

A.K.: "You see, you come back from sanity to figures - and where are you getting? You are getting only one place - you are arriving at only one point."

M.L.: (Is it not possible to think the universe, then? Or do we only think our own small opinions of the universe?)

A.K.: "Exactly so. Each one of us creates the world he lives in for himself. The rest that he sees is the illusions of those about him."

M.L.: (This is what we call the 'Higher Pessimism'.)

A.K.: "It may seem so, and so as not to leave myself out of the category of opinions and wrong opinions, I will take my bow and say that it is only too likely I am wrong, but to me, it seems logical."

M.L.: (Is it not possible to think the universe rightly? What would rightly mean?)

A.K.: "I am glad you asked what rightly means, because rightly, in my opinion, only means the necessity for the kind of world you create for yourself. If you gather a group of people around you and you all come to the conclusion that before you is a glass jar, every one of you touch and feel it, know it is a glass jar. But what is a glass jar? It is nothing more than thought; because the glass is made from sand, and what is sand?"

M.L.: (What is the nature of a mistake?)

A.K.: "There are many kinds of mistakes, and just what kind of mistake are you referring to? Fact of the matter is, I have often thought the whole thing to be a mistake."

M.L.: (What about a mirage - all agree that there lies a beautiful lake - what is the difference between the truth which turned out to be a mistake, and the truth which turned out to be truth?)

A.K.: "In the case of the mirage, as you are fully aware, you have the ether picking up heat reflections; reflections of an object miles from that point - alright. Now if all of those people see a lake and it what you call actually exists, it is because it is of a different atomic construction; it is of an atomic construction that is suited for your world; it is an illusion solidified."

Mr.P: (An illusion which is not an illusion?)

A.K.: "Exactly so."

M.L.: (There is no difference then?)

A.K.: "No."

M.L.: (One is as much truth as the other?)

A.K.: "Yes."

M.L.: (Then there are no mistakes? What about two persons adding a column of figures - one gets 15 - the other 16?)

A.K.: "There is a reason for it".

M.L.: (Wouldn't we still call it a mistake?)

A.K.: "You must, because it does not conform to your world of figures - possibly on another world of consciousness, it might be very well indeed."

M.L.: (Forming triangle, circle, square, etc.)

A.K.: "That in itself, should it not prove the spirit world?"

Mr.P.: (Lines will meet?)

A.K.: "Yes, they will, but once more we come back to illusions, because in reality, they not only do not meet, but they don't exist. You see, it is as I said, the whole thing, an unfortunate mistake."

M.L.: (A mistake?)

A.K.: "I can use that term 'mistake' because there is nothing to it more than something to amuse yourself with."

M.L.: (I asked a very distinguished philosopher once what was a mistake - he said he did not know.)

A.K.: "Very distinguished is correct. Now your great scientists of today will, no doubt, take what I have said and tear it to pieces, when they try to put those pieces back together again, they will find what I have said to be at least half way sensible. You can take chemicals - the chemicals of the body, and do what you may with them, you can not make a man. They say we are composed of chemicals, the physical body. How, then, does not chemicals make a man? So it is not the chemicals that make a man, and like you brought up a subject here Sunday about what you call psychic fasting. It is on the same principle. The individual has so arranged his thought that that mind that lives in the physical body can sustain the entire structure without physical sustenance."

M.L.: (No metabolism in the body?)

A.K.: "Not if the mind reaches that state."

M.L.: (Is it a peculiarly involuntary state? Have you reached it?)

A.K.: "No - personally, I love food too well for that sort-of thing."

M.L.: (You have food on your side?)

A.K.: "Yes, because on the plane of awareness that I live on, I find the necessity for food. When I cease to find the necessity for food, food will no longer exist for me. Pin many philosophies and ideas on one word - Necessity. Please to excuse me." (Departs 9:58 P.M.)

Dec. 1, 1948 Special Seance

Present: Vivian Brinkley, Dr. G. C., Harriet Foster, Meade Layne, Irene Probert and Mark Probert (Medium).

8:10 P.M. Control present, chanting in foreign tongue.

"I am KHAYYAM. I come from Lo. You speak of Lao Tse and Confucius--the man Confucius did not understand Lao-Tse; they were two different minds. Confucius was a man of politics, one who taught more political, moral sense of values. Lao-Tse, he said, was 'to much up in the air.' Man, Confucius said, should have his feet on the ground; should think more of life on earth, of ethics."

M.L.: (What is the Chinese name for Confucius?)

K.: "Is not Confucius".

I.P.: (Did you have any special reason for coming to us tonight?)

K.: "A long time ago I tried to talk to this group, but cannot. Soon I learn better how. Now I go." 8:18 P.M.

8:19 P.M. "Hello! I am NOYA. I am so thrilled to be back again and talk to you. I wished to say one thing of importance to you (a lady present) to tell your daughter. She has been worrying herself about a peculiar feeling that she has been having -- that when she goes to have her little baby that she will depart from this world. No, you tell her to just forget that sort-of thing. This is not so. She has much ahead of her in life; she cannot escape that way. She has her children to live for and raise and she will be here for a long time yet."

Lady: (What is causing her to have these feelings?)

Noya: "Anxiety; uncertainty -- and like all women when they are about to have a baby, they often have premonitions of one sort or another."

Lady: (What about Michael, her little boy?)

Noya: "He is all right. He has been driven around quite a bit, and is unstable, but he will be all right. Tell her not to be cross with him ever, but to try to hold his attention when she is telling him something. She must make him come and listen; not let his attention wander. He is lacking in keeping his mind on any one thing. He is going through the stage of rapid mental change when everything is attracting his attention from all sides."

Lady: (Have the conditions of the past few years had anything to do with it?)

Noya: "Yes, a great deal to do with it. That is one thing I must ask you to do: Tell her whenever she is telling Michael anything to get his attention and hold it. That is one thing that school-teachers seem very blind about. They don't stop to reason it out, but just

think the child is stupid, incapable of learning. But that is not so -- he is really a brilliant child, and if you can train him to steady his attention, he will show his brilliant mind. The coming of the second child made him think that it was not necessary for him to put his attention on anything, because he felt no one was paying any attention to him. Doris must get close to him again, and take away that feeling from him before the new baby comes. That is very important; otherwise she will have much trouble with him later on."

"Too often, teachers are short of patience and do not take enough trouble to get at the cause of things. We were taught, when I was a child, what you would call one-pointedness -- to focus our attention, to think of just one thing, for long periods of time. Sometimes without moving for hours at a time, just to think of one thing."

M.L.:(Where did you live?)

Noya:"In the Allegheny Mountains."

M.L.:(And you were taught how to concentrate your attention in school?)

Noya:"Yes. Children today are allowed to run wild like weeds; they are not cultivated. Your psychology books have so much rubbish in them, saying that parents should let their children do as they please, grow like weeds. Well, if you let a plant grow without trimming, and weeding, and watering and cultivating, what do you have?"

I.P.:(An ungainly bush.)

Noya:"Exactly; and it is the same with the child."

Lady:(Is Doris' health all right?)

Noya:"Yes, her health is quite all right."

Lady:(Will the new baby be a boy or a girl?)

Noya:"It is not of great importance, is it? Just curiosity. She would like a girl-child, wouldn't she? Well, be prepared to have one -- that is what I seem to see. I do feel grateful to all you people for making it possible for me to come in and discuss a few things -- like I was once more back in my physical body and able to help those around me."

M.L.:(Have you a good life where you are now?)

Noya:"Wh, yes! I have a wonderful life. I wanted to say something too about the lady you were speaking of who projects herself and the people she meets who walk to the right or the left. There are states of consciousness which one can get into in which they travel in their own stream of life, and those who approach them cannot get in that stream of life and just divide to right or left. It is, however, more a condition of her own, and not a condition of everyone."

M.L.: (Is there any particular symbolism in turning to the left?)

Noya: "No - except possibly to show her the right path, the wrong and the right for her to follow."

M.L.: (It is a subjective creation of her own?)

Noya: "Yes, it is."

G.C.: (Does it stem from a desire for isolation on her part that they all turn to right or left?)

Noya: "Yes, a desire to be apart from the others - a sort-of superiority complex of 'you can't touch me'".

M.L.: (I'll tell her what you have said; she will appreciate it.)

Noya: "I hope so. I would not want her to be offended by that word 'superiority'. As a matter of fact, if it were not for that sense of superiority, of surety, we wouldn't go ahead in life. One must have positiveness, and one can't have positiveness without a certain sense of superiority. Now, good-night." (8:48 P.M.)

(9:00 P.M.) Control LINGFORD: "Hello - it is good to be back. I am trying to understand the feeling I have for the lady over there."

V.B.: (You have a short memory, Lingford; I'm afraid you've forgotten me.)

Ling.: "No, I haven't - but I can't see you, you know; I have to sense a feeling. Oh, now I know - you are the one I always feel like calling Lady Brinkley. You always walk as if you were of the nobility."

V.B.: (Well, I'm glad you have come through; I was beginning to think you wouldn't).

Ling.: "I would have hated to miss you. You are back to stay now?"

V.B.: (No, I'm going back to Seattle tomorrow.)

Ling.: "All the same, I think you will be back again, though, and I believe you will not be gone as long this time."

V.B.: (I'm certainly glad to hear that. This visit was unexpected and I was beginning to think you were a fraud.)

Ling.: "Yes? Well we all are frauds sometimes. We are never sure, because someone will project a thought and we say, 'Now I have thought of something.' But it is not always ourselves. We are all so closely connected, you and we, and you can never tell but what you are getting it from someone on this side."

G.C.: (Do you have the same situation on your side?)

Ling: "Ch yes. Often those on this side get your earth thoughts and think they are our own."

G.C.: (Does that happen as often as it does here?)

Ling: "Yes, or more often -- because we live more directly in the thought stream. But sometimes a person on your side will say, 'I must remember that from something that happened years ago;' but the thought he has just spoken had really never entered his mind at all until some of us here put that thought into his mind."

G.C.: (May I ask you a question? Does everybody here have an attendant or guide on your side?)

Ling: "Yes, and so it is over here too."

G.C.: (And these guides have certain tasks in connection with us?)

Ling: "Yes, and here too. Whatever the path one enters upon and is interested in, he attracts someone on this side who is interested in that too, and he will follow it out until through with that task."

G.C.: (You have guides on your side too, then; and are you aware of them?)

Ling: "Yes, as often as those on your side are aware of us. In every plane of consciousness it is the same -- there is a guide from a higher plane of consciousness. There is always the unseen guide. When you reach the next stage of life you will be on the Lower Astral -- and I don't care how much you know or who you are, you will go into the Lower Astral."

M.L.: (You prefer that term to "Lower Etheric"?)

Ling: "Yes, I do. When you go into the Lower Etheric, you go into denser matter."

G.C.: (What the Roman Catholics call "Purgatory"?)

Ling: "Yes."

M.L.: (Then people who practise "astral projection" are not really on the Astral, are they?)

Ling: "No, they are on the Lower Etheric. You see, on getting out of the body in what is known as projection, your astral body enters into the field in which all true matter first enters into the physical, so the bodies which you take are your own stresses of your own physical body; it is of denser matter than the body that is formed in what you call the after-death stage."

M.L.: (The etheric body is denser than the so-called astral body?)

Ling: "Yes; in the astral body, after death, the rate of vibration of the molecules of the body are raised, and you don't have the raising to that degree in projection. If you did, you could not get back into the physical body again."

M.L.: (Some people claim that they are able to move into a vehicle of higher vibration after projection, or a series of projections.)

Ling: "Yes, that is quite possible. If one knows how, he can drain back the grosser particles through the silver cord to the physical body, thereby keeping the physical body in better condition. If this person were to shed another body, the loss of that body or substance would take ill effect upon the entranced body."

V.B.: (What would be the result to the physical body?)

Ling: "It would be one of depletion; so, on returning, the person would feel completely exhausted instead of refreshed. And what sense would there be in anyone producing a thing that would cause loss of energy like that? It would show that it would not be a good thing to do. Suppose you projected 900 bodies, or more . . ."

V.B.: (Could one do it that many times?)

Ling: "The planes of consciousness are endless, my dear. There are as many planes of consciousness as there are people who have come to earth. I have learned a great deal in the past few months. That is one of the reasons why I have not been there. Since I discovered, under your kind helpfulness and guidance in aiding this boy to sit and receive us in a conscious manner (clair-audiently) and in his trance work too, so we can speak through him . . ."

V.B.: (Lao-Tse can't call you 'earth-bound' any more, then.)

Ling: "Perhaps I still am -- but there is so much to learn. Would you care to depart from a place where you have spent a number of years without learning anything?"

V.B.: (If I hadn't learnt anything, I would think it was time for me to leave.)

Ling: "Would you care to leave the vast place called the world without learning anything? Too much it has been said that man must try to escape physical existence. I realize it is terrible suffering; I had my share of it in the physical body and finally quit the body through it, but I did not have time to learn but a very insignificant part of it. It is a very, very beautiful world . . ."

M.L.: (But we have so few opportunities to learn so many things; we are so limited and confined by lack of means and other things, whether we wish to learn or not.)

Ling: "That I realize. But, on coming over here, you have endless opportunities. You have no ties but those which you make for yourself -- which is not very different, in the long run, from what you have in the physical world. I do not know if you care to accept that; it is the way I feel. I have an abundance of time. I do not have to rush anymore. I take one step at a time, for time is endless; and so is Man. We have much greater facilities for learning here; so, when you come over, do not be in any rush to leave."

G.C.: (A communicator told us not long ago a very discouraging thing; that we came back endlessly to this earth; is that true?)

Ling: "It is if you so desire."

G.C.: (I don't want ever to come back -- I know that.)

Ling: "If you can hold that belief when you come over to this side, that is very wonderful."

G.C.: (Are there things that would take that desire from us over there?)

Ling: "Yes, the memory of a happy childhood, the memory of the satisfactions of physical life . . ."

G.C.: (My associations and memories of happiness are all connected with those on that side -- except for my daughter and her children.)

Ling: "The best thing to do is to try to maintain and hold on to your consciousness on whatever plane you are most happy -- to hold your consciousness there. It is only when you begin to lose interest that you go to a different plane. Do you truly appreciate and desire what you call freedom? If you do, you will most assuredly have it. But I'm talking like a preacher tonight. I think that since I quit smoking, I have become a little snooty!"

G.C.: (We like your kind of preaching.)

V.B.: (Lingford, I'd like to ask you something: Did I see you one afternoon last summer after I left here?)

Ling: "Back in my childhood days I had a little nursery rhyme you may also know: 'I have a little shadow that goes in and out with me, But what can be the use of him is more than I can see.' I have been with you several times, Vivian."

V.B.: (Did I know it?)

Ling: "I feel certain that you felt me around you once when you were going on a fast walk and it was cold. You had your coat collar up and your head down, and the wind was blowing. It can blow hot over here, and cold too, but not the same kind of wind. I shall try at some time soon to make a stronger impression on you. Did you notice something strange in my conversation to you just then? Doctor, this may sound like a lesson in mental listening and observation which will stand you in good stead later on. Did you not notice the way I eluded your question?"

G.C.:(Yes, but we were too polite to mention it!)

Ling:"That is very nice of you, but I wanted to make sure you did not miss it. Vivian, I was with you."

V.B.:(I'll look for you again. I hope I'll know for sure that you are there.)

Ling:"Perhaps I'll call your name next time."

"Just one more thing -- and you may mark it up as a practical certainty that if the United States interferes in China that is just what Russia is waiting for. China is going to become a Communistic nation. Communism will not become the kind of yoke for the Chinese that you may suppose, however, because the Chinese have a way of working under the surface, and, personally, I feel that it may be much better for them than the present government."

M.L.:(How would our interference help Russia?)

Ling:"Because you would then have to divide your forces. You will have two enemies instead of one, and under present circumstances, that would be pretty bad for this country."

I.B.:(You mean Russia might attack the U. S.?)

Ling:"Yes, I do."

M.L.:(I have heard that Russia has tremendous underground installations in Siberia; what do you think of her military strength?)

Ling:"Yes -- I can only tell you that the state of her military strength is extremely good. It has been greatly intensified since the war. However, Russia is not capable of carrying on a long war with the U. S. If she does attack she will have to strike first and swiftly. If she loses, it will be the end of Russia. What will come then will be a United States of the World."

Lady:(What about Tito?)

Ling:"Tito is looking to get himself assassinated, and only under the strictest guard will be avoid it. There is going to be a great rising up of the underground throughout Europe in favor of Tito."

M.L.:(You feel, then, that the United States should follow a "hands-off" policy in the Orient?)

Ling:"Yes. I think that Chiang Kai-shek has sealed his own doom and should be left to fry in it. Of course, the U. S. and England have a great deal to lose there (Yes, the big corporations) and they are not going to sit idly by and lose them. Yes, as always, it is the old question of greed."

Lady:(There seems to be much talk about the possibility of MacArthur's being sent to take over militarily.)

Ling:"Yes, and he is the last man that should be put in that job."

(End of Transcript)

TRANCE LECTURE OF MARCH 13, 1949

PRESENT: Mr. and Mrs. E. Remmer, Mrs. Carpentier, Dr. Cruikshank, Frank Edwards, Dexter Allen, Harriet Foster, Irene Probert, Meade Layne, Mark Probert.

CONTROL: Prof. Luntz:

"Good afternoon. I have a friend here with me this afternoon who would like to experiment in talking through the boy. I only hope that he can hold on and at the same time carry on a sensible conversation. It is not an easy thing to do. He is liable to do as we have done in the past -- to make mistakes and to be extremely foggy in memory -- but with a little encouragement on your part in due time he will be able to speak quite well and intelligibly. I will step out for the time being and allow him to see what he can do. You will please pardon me for not greeting you all when I first came in. Now I will go for a time."

"Good afternoon. I am Cotton Mather. This is a new experience for me. It is most difficult to manipulate the body so that I can talk. Your good friend, Prof. Luntz, has been helping me and still is. He told me I would meet with many difficulties in mating my consciousness with a body that is unfamiliar to me. It seems strange to hear my voice in sound."

"This is the first time you have communicated since you left the earth?" inquired Meade.

"The first time through a trance medium. I have been over here a long time."

"You were here in the early days of New England, weren't you?" asked Harriet Foster.

"Yes - in the early 70s, I think -- and what a lot of religious bigots -- of which, no doubt, I was one."

"There are many of us who fall into similar errors," remarked Meade.

Control withdraws suddenly with a jerk -- returns in a few minutes.

"Please excuse me for being so violent, but I have come back for another try. It is too bad that we have to -- through our ignorance and clumsiness -- disrupt the body of this medium."

"You refer to the rather violent way in which you left a few minutes ago?" asked Irene.

"Yes, and also the way I came in. Please accept my apologies. Now, I was listening while you were speaking about me and I appreciate your kindness and your general good acceptance. I believe, now that I look back down over the years, not only of my own life, but many that I have come in contact with on this side -- and I do believe that each one of us is so subject to environment and times that we cannot possibly be other than that ourselves. We are products of those times and those environments. The only ones who can really condemn us -- or, for that matter, give credit to us -- are those who live in our own times. The critics of the past who live in the present have no true measuring rod."

"That is true -- and it makes for injustice," said Meade.

"Yes; certain beliefs are made into laws; whether or not they make sense in later times makes no difference, because those beliefs and laws govern the people of that time, and they have to react to them. It is the same in all times. Man is caught in the wheel of life, and so he acts and reacts -- not only on the physical plane, but through all the planes of consciousness."

"Will you tell us about your present interests?"

"My own study and seekings are now to impress and help others to understand a little more about themselves -- those still in the physical body and those who come over to my side. It is extremely distressing to see the mental condition under which some people come over here. You can well imagine what the effects of wrong teachings can do to those who come over here. It stunts their mental growth; it puts them in a mental fog."

"Perhaps it is better to come across without any preconceived ideas?" inquired Meade.

"Yes, I should certainly think so."

"Then the fate of the agnostic is not so hard?"

"Certainly not as hard as that of the dyed-in-the-wool Christian, the bigot, as I said. Because the bigot feels that his ideas are the laws, the set principles, and that things will be just as he supposes them to be. Some of these things most assuredly will."

"You mean that he will create his own illusions?"

"I do. The individual consciousness is peculiar in itself; it makes, it forms the things it wishes. If you build up a dynamic desire for a thing, the effects on my side are far superior, quicker in action, and become more solidified than you have any idea of or ability to do while still in the physical body."

"Tell us, please, something of the effect of desires and beliefs that are outgrown in this life -- are they remembered?" asked Meade.

"You still have what I shall call shadows of them trailing you around."

"And how strong are these shadows, how effective?"

"Sometimes quite effective. The mind of a child makes a permanent record of all that happens to it throughout its life. That is why an individual is capable of remembering and recalling an incident. It depends largely (I should say almost fully) on how capable that mind is at retaining a given thought. You no doubt know that when you have committed some kind of act -- if it is good, you recall it with a feeling of pleasure, of gratification, satisfaction, happiness. If, however, you have been in some manner taught to believe that what you are doing is evil, is wrong, you recall that deed with chagrin, with shame, wondering how you, you, could have committed such an act -- why? And it is that 'why' that tortures you, making hell for you when you come over here. Often it does the same identical thing while you are still in the physical body, but you are somewhat more capable of escaping it for a time than when here. If you want really to rid yourself of it, become free of it, you have to face it."

"On your side, how can these things be faced?" asked Meade.

"By understanding why you had to do it, why it was brought to you."

"How can you get these answers?"

"By training, by studying what you did when in the physical life."

"I suppose this is all very different from what you had expected?" asked Mr. Cruikshank.

"That is a part of hell. I am certainly glad it is that, bad and disconcerting as it is. It is far more sensible than I thought. Brimstone and fire! That is foolish, senseless, without meaning or purpose! The soul cannot learn anything by it; nothing could be acquired in the way of understanding. I have spent many, many years in thought as to how I could have accepted such a ridiculous and horrible concept of a vengeful, wrathful God!"

"You have described hell in part; what else?"

"All of your physical emotions, as you have gratified them and considered them as being right to you, or wrong -- therein lies your hell. The ones who subject themselves to excessive drinking, or to dope; you do not escape the desire for them because you pass over -- you have to find out why you have that desire while the desire still burns within the psychic body. And you try to feed and gratify that body as you did before -- huh -- can you ask for any greater hell?"

"What is the relation between the intellect and the soul?" asked Dexter Allen.

"That depends upon what you call the intellect and the soul. To me, I have learned that the soul is consciousness, the intellect depends almost entirely upon the capability of the consciousness to discern what is good for it and what is bad for it. Do I fumble words, sir?"

"Not at all."

"Man is forever seeking to turn what he terms evil into what he calls good. Good is strictly an individual thing, the same as evil. How can it be otherwise?"

"Are there no absolute values then?" inquired Meade.

"Not to my way of thinking, no. They are not absolute things in themselves. The God that I now know of is vastly different and more comprehensible than the one I believed in while in the physical body. And this God knows nothing about man's good and evil; for they are only physical man's opinions."

"How about the effect of our spoken thoughts and acts on other people -- do we suffer or gain by them?" asked Mr. Remmer.

"That depends largely upon your mental attitude towards what you do to another. As I said awhile ago, the consciousness is a peculiar thing. If it believes and understands itself to have done wrong, if the act appears in some manner wrong to it, surely the man will pay. That will be brought about by the agony of uncertainty, of trying to understand why, why he had done what he had done."

"You mean that if the motive were good, if it were done only through mistake, not premeditated, the man would not suffer?" questioned Dr. Cruikshank.

"Sometimes the result of doing what you call good becomes an evil; because it may not be good for the one we are attempting to serve."

"What about the effect on ourselves?"

"Your Professor Luntz says it is all nicely wrapped up in your modern term 'guilt complex'."

"We commit great wrongs through stupidity and ignorance; are we to be held responsible for these?" asked Meade.

"You will not what you call pay. The individual does not pay for what he does not understand. He cannot do this for the simple reason that he does not know he has done wrong; how, then, can he suffer?"

"It would pay, then, not to be an analyst?" asked Dr. Cruikshank.

"No, I would not say that. If man is to grow, to advance, he can only do so by comprehending the situations that lie before him and acting in that light.

"If people did things that seemed right, which they later knew were wrong, they would be doomed for that?" asked Dexter.

"No, I disagree with you there. If they understood them to be wrong later, they would realize that they had learned something. If the person is of what you call normal intelligence, he will fully understand that what he has done in childhood and which he realizes in adulthood was wrong he cannot go back and correct; but that he cannot make the same mistake again at a later time."

"What you say with regard to the 'guilt complex' sounds like Huna," stated Harriet Foster.

"I do not know of it. Is there someone else in the Inner Circle who knows of this Huna?"

"Yes, they have mentioned it a good many times and an ancient Kahuna came once to talk to us," said Meade.

Miss Foster explained something of the Huna psycho-religious system and Max Freedom Long's work with it.

"Of course you realize that in my time he and all of you probably would have been burned at the stake -- in the name of God. A nice God, eh? Man, it seems to me, through his religious beliefs, has caused more suffering, more bloodshed, more privation than any other known thing that he uses or thinks of. He has held himself back, hanging on the shirt-tail of his God."

"He has committed many crimes in the name of the Prince of Peace," said Meade.

"Yes. Believe me, I had a lot of spit-turning when I first came over here. Man cannot commit degradations upon his fellowman and escape. The law of consciousness will not permit it. I will not say the law of God; the law of God is a term,

like so many others, much abused. Yet there are many who come upon this earth plane of yours and tell you what God says. They become a missionary of God, an authority on God's mind; and they act like human beings. And by that I mean they use their ideas to torture and bring suffering to one another, instead of love, understanding, comprehension of what the other may feel."

"Do these dogmatisms persist on your side for a long time?" inquired Meade.

"For a short or long time, depending on the individual, of course."

"We have never had a communicator at these meetings express any violent dogmatism."

"And why? Because each one of you has minds that follow you around, night and day, guard over you, in accordance with what you think."

"Did you say minds?" asked Meade.

"Yes, I did."

"Are these individuals we have known?"

"Both known and unknown. Like attracts like. A man who loves music, or practices medicine -- or any science or art -- he attracts someone of the same sort."

"Do people who do not believe in spirit guides have them too?" asked Mrs. Remmen.

"To a degree. Let me explain. Those on one plane can help those on another plane to a degree; but they cannot force themselves upon anyone. If they did, they would become an evil, a bad influence."

"Where would you draw the line between good and bad influence?" asked Mr. Cruikshank.

"I would say when the one on the physical plane has lusts that conquer him, he will attract one of the same type on the other side who will help him to indulge his lusts, will incite him to greater lengths. That one will act as a vampire and help him to continue in these acts until the body becomes so weakened that it finally escapes in what you call death. The individual who does that from my side to one on yours has a long life of hell awaiting him. Not only must he pay for his own lack of understanding of life and nature, but for encouraging the other in it."

"Are there multitudes of these waiting around men?" asked Dexter Allen.

"Yes, alas, multitudes of them. A long time ago it was said there are many waiting to be called. You call them with your mental attitude."

"Can we not protect ourselves from these influences by our own strong will and desire?" questioned Mrs. Carpentier.

"Yes, man is capable and has full control over himself to guide himself in the fashion he deems best. If you had the constant attention and interference of a discarnate being, you would lose your own personality, and life would not be so very good."

"Now, I will ask you to excuse me." Control leaves.

Control: Lao-Tse:

"Good afternoon. I heard you speaking of science in respect to truth, in respect to what you call, Doctor, 'the classification of knowledge.' Science is the correlation of the truth of the time, of the moment. All life is in such a tremendous state of rapid change that there is no set truth. It is like trying to catch wind in a net. Man likes to find out the alleged truth about his physical life, but he can only learn what seems to be so at that time, at that moment. When you understand that, you will have no more dogmas; there will be no more living by traditions -- of following the examples of your great and honored ancestors. Whatever they did, whatever they discovered, was good, was correct, was truth for their time. The only real use for traditions is to examine them and hope that whatever good lies in them may help you to understand some of what is taking place at the moment in a better manner."

"Do we have nothing that is axiomatic -- not even mind and motion?" asked Dr. Cruikshank.

"Mind and motion -- or perhaps I should say mind-motion, like you say space-time -- changes with the time. Indeed, they are that change."

"In trying to make progress, is there any certain pattern?" asked Mrs. Carpentier.

"There is an individual pattern, yes; but an over-all pattern, no."

"Among these patterns, is there neither better nor worse? Are there no standards by which we can say, 'This man's pattern is better'?" asked Meade.

"It depends largely upon what is needed for the time. If someone's mind conceives of an invention and another mind conceives of the same invention, but the second one, let us say, fulfills the need more fully, then of course his invention, his pattern, his idea is what you term better; but, apart from that, no. -- Did you have something to say, young man?"

"No, sir -- I was just thinking of your writings," answered Dexter.

"That brings up another question: how are we to be compared, I or you, by what we write, or what we say, in relation to the time in which we live?"

"But there are minds like yours whose philosophy was so deep that it is of value at any time," replied Dexter.

"Of course the teachings of Taoism were excellent for me, for my followers and students, but that does not mean that they are good for you or your time. Because you are living in a different era of thought, and my teachings could very well become a detriment to your way of life; and thereby I would have committed a crime, because instead of doing good, it has become an evil."

"But your philosophy is so wonderful and helpful that it would be valuable for any era," said Mrs. Carpentier.

"Madam, that is a lovely thought and I do appreciate your kindly-spoken words. I am very grateful, but let us consider facts. There are few facts, but those are

very effulgent. A teaching is good for only the minds that are capable of accepting it -- no more, no less. All cannot come within that field of understanding. Not that they are stupid or unintelligent, but because their consciousness has not come to that particular state of comprehension. So, wishing to understand it, they may still not always be able to do so, but they will try to act it out (and all thoughts must eventually be acted out); and they make many errors, and in making those errors, they suffer. Christ, your Master, did not come to save the world, but he came to teach man love, affection, understanding, as much as he could, to his fellowman, that he might live in harmony with his fellowmen; that he might understand that physical life is not the end, but that it is just the shadow of reality.

"This is the purpose not only of the Christ, but of all great masters and teachers. You today are not a whit better or worse. True, you have advanced in your manner of living, your fields of science, but it is quite obvious that you have not become angels, you have sprung no wings. You are living the life which is expected of you by that Force you call God.

"So, that brings it down to one thing: teachings are like all else -- good for their time. Man cannot advance any faster than he is able to understand and awaken to things about him -- which should cause no despair, no misgiving. If one civilization is destroyed, that matters little to life. You consider it a great tragedy if a few hundred, or thousand, or a half-million bodies have been destroyed in a quake, but you think nothing of destroying many millions in wars, in what you call the honorable protection of your country. You commit wholesale murder. Yet life, the Life Force, pays no attention to bodies, only to mind."

"Do you know of the poet Lipo?" asked Dexter.

"Lipo was a great teacher, a master with words, a man of great wisdom and inner sight; but, sir, he is no further from you than your God. As you desire, you acquire (ah, poetry!). All or any one of you can, I assure you, by applying yourself, make contact with those you desire to contact. For a great period of time you may seem not to be doing anything, but the nothingness apparent is the somethingness unapparent because you are incapable at the time of seeing between the worlds."

"You mean that if we studied the works of a poet or writer attentively we would attract him?"

"Yes -- because you are meditating, as it were, upon his thoughts, and he or she can pick up that thread of consciousness and follow it to you."

"This is the aka cord of the Huna teachings?" asked Miss Foster.

"Yes. I said 'follow', but I should not, because that means going through space-time. This is a very difficult thing to describe -- that space and time problem. In my opinion, it can be no other than consciousness. All other appearances are inside thoughts."

"What bearing has that fact on the work of scientists? Would you suggest that we discard the laboratories and apparatus with which we study because they are keyed to this time-space concept of ours?" asked Meade.

"No, sir, I do not. I would not even suggest that you should neglect physical so-called science on the grounds that all is really mind. But there are two ways

of looking at it; if you are going to understand what red looks like (we are liable to get complicated here, sir) you cannot study blue, although there is blue in red and red in blue. If your men of science are to get at and understand the basic and fundamental activity of what is called 'physical science', they must come to some understanding of what is consciousness.

"In the writings that we are endeavoring to put through the boy, my friend and yours, Arakashi, has tried to point out, in his chapter of the book on 'Space, Time and Consciousness', that what you call telepathy and what we prefer to call 'mental communication' cannot be understood as physical wave-lengths travelling from brain to brain -- or should I say, from point to point? But, regardless of your view that we are talking only in a philosophical manner, we are really not; because this, which you call air, atmosphere, or nothing -- is consciousness. You wonder why you are capable of hearing in what you call a clairaudient manner, why you see without the physical eyes? Because sight and hearing and all the other senses are psychic, pure and simple; they belong to consciousness, the mind, and not the physical world, but the physical world is an illusion of the reality.

"Now, sir, I can see that you are about to reprove my partial errors and protest -- and I agree with you that I am not entirely right."

"Not so bad as that. But it is difficult to make the nexus ... Is the scientist to drop the study of the magnetic field with instruments, for instance, because it is really a state of consciousness?" inquired Meade.

"No -- but he will never know what a magnetic field is, but only how it acts, its motion. Suppose we call this field around your present-day electric wire -- or around the atom, for instance -- the magnetic field, eh? You have done only one thing: you have given it a name."

"But when you name it consciousness, how much further have you gone?"

"I agree with you that it is only another name. But it is not enough to know what a thing is, but what its action is; because man does not see anything but motion. So, on the grounds of motion, how is he going to understand what the thing is of itself? He can only understand its action."

"That is realized by our scientists. How is the concept of the world-as-consciousness to be integrated with the concepts and methods of science? I do not wish to labor the matter, but the question is constantly coming up at these seances," remarked Meade.

"It is probably the most labored child to bring forth that the world has any conception of. To express it in terms will take some deep consideration, both on your part and on mine. We of the Inner Circle are hoping to give just that -- a working hypothesis."

"I realize that my own formulation of it is clumsy," remarked Meade.

"No more clumsy than mine, sir -- possibly less."

"This is relatively important to my profession, this question," said Dr. Cruikshank.

"There is a saying: The body is the ideoplastic product of the subconscious psychism," said Meade.

"You had better not say that too often or you will have followers! It is said that I did considerable writing on my own mental opinions, which you today read as Tao and which have been read and studied for many, many years -- but let me tell you that I wrote nothing. When I was asked to write I suggested this: that the student who felt that he knew me should write about me. Whatever he said was true of me. When you attain a certain state of mind (I won't say knowledge, because we don't know what knowledge is), but when you attain a certain state of mind, you realize the futility of expression; so you leave expression to those who still need it. Now, I think I will ask you to excuse me."

"Before you go, Lao-Tse, could you tell us something of the Inner Circle? Several people here would like to know more of it," said Irene.

"Years ago -- a comparatively short time, considering my own not-confessed age -- this boy came into our sense of awareness, and according to your friend Arakashi, who spend the baby years with him, it was suggested that he would be good material, good timber for this sort-of work. And because we are all suffering with a greater or less state of vanity, we decided to get some others' attention on the boy. And, as time went on and we studied his physical self and his mental attitude to his physical surroundings, we saw that he was indeed excellent material. His inquisitive mind; also his vague memories of past lives entering in; his leaning towards what you call the Oriental communicators -- which at that time he had no thought of as communicators. We paid no attention to his so-called physical desires, which were strictly of his own personality; we did not try to encourage him into being other than he was, because that is a false step, even if your psychiatrists do use it -- but we tried to guide him into thinking slightly differently -- to see how his physical side would react to those changes, working by degrees. Today, your psychiatrists try to change the personality by great jumps, sudden jerks, throwing great lumps of their own intelligence at you; but we worked by degrees. We worried not at all about time; we only concerned ourselves with the work at hand. That too is what you should do. Worry not about time, but concern yourself with what lies at hand. Do not be so vain as to think that what you leave unfinished cannot be finished by another.

"So, it was not by our own great intelligence and understanding, the ability to comprehend and cope with a situation -- we have a number of people to thank; mentally, physically and morally, we were given their support. Do you think that the boy's wife is just his wife? No, but she is more. He feels that it was by some fortunate chance that he happened to meet her and that she aids and abets him so well in this work. It was planned and hoped for by us, because we knew she was of that kind. Had he gotten another kind of wife, we would have had to wait for years -- perhaps never."

"I certainly feel honored that you chose me," said Irene.

"Do not feel honored, but most happy that you can work so effectively in the field."

"Turning now to our good friend, the helper and mentor of the boy (who thinks he should not be called 'Doctor' Layne -- but whatever we study and understand, we should be called the doctor of) -- where else in this little town could the boy have found anyone so understanding, so efficient, so sympathetic and helpful, besides having so much knowledge of the work? (I know he is mentally saying that is not so -- and that is another contribution to this work -- his humility.)"

"Then your Inner Circle has been for a long time building Mark for this work?" asked Irene.

"Yes -- in the hope that through a few things that are said by you and by us in cooperation, we may arrive at a more truthful and genuine understanding of life."

"That is much," remarked Meade.

"Much and little; good and bad. Only your future history will tell; only those who follow and listen and take part in this work will know. We do not hope to take the world by fire; we have nothing of staggering importance to say. We do not hope that the world is going to stand awed at our mighty intellect -- hmph!"

"Of course not -- but everyone who has attended these meetings has profited -- very greatly in some cases," said Meade.

"That, sir, is all we desire to do. The future will tell whether what we have said (and I include all of you on your side as well as mine) will amount to anything of worth. The waters become muddy, stirred up; and then they become placid and clear -- that is life.

"Nothing, of course, is to be gained by subtle philosophical sophistries. We are living in the spirit world and you are living in part in the physical world. We can only work together, and we must try, for our part, to assist you in physical living, not in spiritual living alone. What do you know of spiritual living? Your body is wrapped up in physical living; you know much more of it. So, we must first speak in terms of the physical, and later perhaps of the spiritual.

"And now, if you will please excuse me." Control withdraws.

TRANCE LECTURE OF MARCH 20, 1949

TIME: afternoon, PLACE: 917 10th Ave., San Diego, Calif. PRESENT: Mr. and Mrs. E. Remmers, Dr. C. Cruickshank, Frank Edwards, Meade Layne, Harriet Foster and others. Mark Probert.

"Good afternoon, I am Yada di Shi'ite."

"Oh, I thought it was the one who calls himself 'The Helper'," said Harriet Foster.

"I am 'The Helper'. Names, as we of the Inner Circle have tried to show, are unimportant. I do not care to go back over the same things that we have talked about in the past, but for the benefit of those who are here for the first time and have been so kind as to enter into these meetings, I must explain a little bit.

"Going back down over the history of mankind, all the great teachers who have tried to teach man how to live in harmony and peace and contentment and love have brought upon themselves the worship of their personalities and not what they have had to say. Man, it seems, is forever blinded by personality. There is no wisdom in personality. If one is to learn, one must listen to what is being said and pay no attention to who says it. Mayhap a fool may speak and drop a word of wisdom; so it pays to listen to him sometimes.

"Your honorable friend, Lao-Tse, says, 'An empty barrel makes much noise. One who knows, does not speak; one who does not know, speaks much.' Possibly it seems strange that I should use that expression when we must do a lot of talking this afternoon. But, then, all things are right in their place.

"Now, we would like, in the course of this meeting, to occasionally hear from one of you. For us to go on and on -- there is not very much to be gained by it. And what you, my friend, said a while ago is true: it takes two forces to make anything."

"We will try to quarrel with you whenever possible," remarked Meade.

"Good! A quarrel for learning is good. We of the Inner Circle certainly do not know everything; in fact, any individual one of us knows very little. And if we are to grow, to advance, we must share our opinions -- but we must remember that we are dealing almost entirely with opinions, personal opinions. Before I took over the boy, I heard you speak about the personality."

"Yes, I was quoting a modern writer who said, 'Mental personality is almost a myth in our times'", replied Meade.

"Of course, we could ask him what he means by 'myth'. We could go on endlessly asking the meaning and the meaning of this and that word -- but we must not do that. 'Personality' -- I possibly can give you an analogy; we have to use comparisons, so I will attempt to compare the personality of the individual with the impulses of electricity, the flow of electricity -- which I believe flows by impulses. And each one of us is an impulse in the one flow. And why does one individual have a particular impulse? Because he picks it up from the overflow, a mechanical thing brought on by the chemical actions of the body.

"Despite the fact that it may not be realized, it has been often shown in your present time and far back in my time that consciousness is everywhere present -- not, as we have often said, locked up in the head. It is for this reason that we spoke some time ago on your seeming mystery of what you call telepathy, what we prefer to call mental communication. Man does not send a wave from one brain to another brain, but because all is consciousness, anyone can pick up the individual impulse of the other mind or personality."

"Is there no contact between the two -- no special relationship?" asked Meade.

"No - because why? Because this is not space, as you think, but mind energy, the God Force, that registers every act -- and the physical brain is the machinery that picks it up. Now, of course, there is a chemical wave in the brain. This wave -- which I believe you have scientifically measured -- these chemically formed waves or vibrations are the contact points between the Self and the physical self. It is through them that the mind of the individual sees, hears, speaks. When the chemicals of the body become unbalanced, then deafness may set in, or blindness, or lack of the sense of touch, or many of your other ailments which keep the personality, the ego, or the Self, out of touch with its machine by either a weak flow, or a cessation of flow."

"Does this put the whole sensorium of the dense body into the etheric body?" asked Meade.

"Yes, it does. Physical substance has no feeling."

"Where does a disease, say like cancer -- where does it begin?"

"The original point may come from fear, lack of understanding, uncertainty, great sorrow, great hatred. This causes a change in the glandular system and causes the glands to act -- or I should say produce a weak substance or an over-amount of substance into the bloodstream."

"Suppose I were to say that cancer can be caused by witchcraft, black magic -- and that cancer can be cured by witchcraft, or spirit? asked Miss T.

"Madam, I would believe you, since once it would have been called 'witchcraft,' but instead of calling it that, let us say the wrong use of a spirit force."

"The spirit will tell you where the disease is and what to do to become cured", said Miss T. "I have seen it happen where doctors had failed."

"That is all very true, but, in your modern times, such statements, as you know, would be more or less ignored by your scientists and, while you would not be particularly bothered perhaps by the authorities, you would be shunned by your good friends."

"Yes -- but why go to a seance if you do not go out and tell what you have learned?" asked Miss. T.

"When man understands consciousness and the attributes of consciousness, he will have then no fear of being over-powered, or possessed, or obsessed, or attacked by the 'black forces.'"

"Would you say that ninety per cent of the sickness in the world is caused by 'black magic'?" asked a guest.

"I could say yes, lady, but that would not be sufficient without pointing out that one often uses black magic upon oneself. When one hates another, he is building a force and subconsciously directing that force against the one he hates. Now there is great danger in that, because if the other happens to be a nice person who is living in harmony with life and loving his neighbors, the force is liable to boomerang on the one who built it, causing very serious illness and perhaps death."

"What does it do specifically?" asked Meade.

"It changes the vibratory rate of the aura; it changes the motion of thought, the mind, and causes that one, first, mental anguish, mental uncertainty. This uncertainty will surely begin working on the chemicals of the body, and this will surely cause what you and Dr. E. B. call lack of oxidation."

"Do you know of the Koch catalyst used in the cure of cancer?" inquired Meade.

"Not very much of it, but I think there is someone here who does know more of it, and he will speak a little later."

"I gather," said a guest, "from what you have said, then, that there are two kinds of black magic -- that self-imposed, and that imposed by another. How can one protect oneself against that from another?"

"If you know who this one is, you build up a wall of protection by mental attitudes, such as knowing that you are living in perfect harmony, that you are of the God-force -- not the orthodox God, no, but the God here (touching breast). You are IT -- capital 'I' -- IT."

"But in the case of a perfectly innocent person who may not know of it?"

"Yes -- but if you know of such a case, you should also use mantrams. The use of mantrams is a great protection against all such forces. Also to know that no one, nothing, can bring harm to you unless you somehow bring (imagine) harm to yourself."

"You know, lady, there is no helping another unless you help yourself. There is no changing another unless you change yourself. Unless man advances himself, first looks after his own mental state, he can in no way help anyone else. As much as he changes, the other one will change. Too much is said of 'sin,' too much is talked of 'black magic', of 'evil spirits'. That which one speaks of, one makes; that which one builds, one holds to oneself. Think always good thoughts, regardless of what another may think. Do always good acts without thinking of the rewards. Work and strive for fellowship, love -- and put aside all talk of sin and black magic and evilness. Because man is not born of evilness; he has committed no sin. This harping on sin is not the teachings of the teachings of the priestcraft only, but of your occult schools also. I say man is not evil! He can do what he so wishes. If he wishes evil, he will have evil. If he wishes it unto another, he will have it for himself. Man is foolish sometimes; he enters into a dark room and says, 'My goodness, it is dark in here!' So, if you are to be

free; if you are to help others, do not think of their evilness; tend unto the self. The God Force, as I understand it, knows nothing of man in his evilness; It knows only progression, beauty, love. 'Love' -- when I use that term I do not use it in the manner and meaning in which it is most used today -- an emotion of the body -- no! (though that emotion will eventually be set aside by each individual). No -- to love is to comprehend, to understand why your fellowman does what he does, why you do what you do; and in having that feeling of compassion that comes from knowing that he is not apart from you. No man meets another man; when he faces another, he faces himself. All mankind suffers from what you call weakness, but that is from his physical self -- his misinterpretation of thought.

"I do not say this to make you follow my line of thinking. No matter how good I may think my particular little groove may be, I cannot wish you to be in the same; and I cannot force you to be in it. Each of us brings our own sufferings through our own mental conditions -- and that in spite of all your talk of germs and your use of medicines to cure ills. My good friends who are medical men know at least to some extent that that is true. A germ is a chemical composition itself. It is brought to life by irritation, by mind force irritation. Always we ask for and have great respect in accepting your opinions. We do not ever wish to foist our opinions upon you; and you should not do so to each other. And before you decide an opinion is a logical one, first examine it from many angles. Shine your own light upon it. In that way, you will learn, you will know.

"Pardon me now; I will go." (2:55 P.M. Yada withdraws.)

(3:05 P.M.) Control: Professor Luntz.

"Good afternoon. I was just listening to your discussion of black magic and white magic. There was a time, of course, when men who gathered together and mentioned 'black magic' would have been burned at the stake. We have advanced to a wonderful degree, haven't we? Now, shall we talk about the catalyst?"

"Yes, we would be very glad if you will discuss the Koch catalyst", replied Meade.

"I do not know very much about it, but I would say the catalyst is a change in motion, a change or raising of the vibratory rate of the chemical constituents."

"There is no change in the catalyst itself?"

"No, not in the substance itself; but there is a subtle change in the constituents that make that particular chemical in -- shall I say, the atomic structure of the chemical, the raising of the atomic vibratory rate . . ."

"It is an activation process in which the injected catalyst being accelerated through its very nature, vibrates on an equivalent octave rate, and thus converts the toxic substances into catalysts.

"From the standpoint of the Inner Circle and what they think of it", continued Dr. E. B., "it is the first and most outstanding cure -- what you would call cure for your cancerous conditions, striking directly at the chemical composition of the body."

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"I am told too that it is also a cure for many other diseases of a violent nature, such as tuberculosis."

"Can you term a catalyst in its ultimate form a vibration or a material substance or a force?" asked a guest.

"Of course, sir, being as we of the Inner Circle are very prone to slide out of things in a philosophical manner, I could use any of those terms and say it was true. What would you say, Dr. E. B.?"

"A catalyst brings into being an acceleration of activity, apparently by its mere presence without itself entering into any physical reaction, and this phenomenon functions according to the laws of harmonics (as when Middle C is struck on a piano keyboard and all the other C's vibrate). In this instance it becomes manifest as fluorescent light, and the best term I can think of for it is 'induction resonance,'" replied Dr. E. B.

"Thank you, Doctor, but the question is now, do any of us know what you said? You might have spoken to us in a foreign tongue for all we know. The inference is that we must leave such matters to the men who are trained in dealing with these problems. That is why it is foolish to come into a seance room and ask one of your relatives on the other side questions about electricity, or medicine, or anything else that he knew nothing of in his physical life. He still doesn't know.

"It has been said by one in the Inner Circle that it is more or less necessary for man to suffer in order to grow. I do not, myself, think that is entirely true; because if you were to assume that to be the case, why bother to cure anyone of any illness? Why not let him suffer? No -- whatever can be done to reduce pain and illness in the physical body, strive for it, hold it up in the light for all to see -- because all suffer.

"Regardless, too, of how we may talk about the activity of the mind upon the physical body, until we ourselves, individually, have reached the stage where we can control our own suffering, until then we have little right to tell anyone else that it is all in his mind and that he should control his mind. Man is born in a physical body, made up of chemicals. Those chemicals are subject to change, which you call illnesses when they begin hurting. When the body is going through these changes, the body attracts the mind to itself in a kind-of hypnosis. The greater or less the pain, the greater or less the hypnotic state. Until you have trained your mind or come under the guidance of one so trained, you cannot be cured. That is one of the changes we must bring against Christian Science. I think that in many respects it is a wonderful teaching; but for one to think that he can be cured by it without any individual comprehension -- no, it cannot be done. Of course, there are cures such as the Roman Catholics experience at Lourdes and other shrines, by faith. Faith is the catalyst of mind."

"Referring to this Koch catalyst, we have one here that apparently is effective in many diseases; does this point to the fact that all disease is one?" asked Meade.

"Yes, it does."

"Can you tell us what is the cause of all disease?"

"Yes, I can answer as I did the young man here, by saying, Mind. It is very difficult to put into understandable words that there are not diseases, but that there is disease. The trouble is that we try to cure the effect, not the cause. I believe, though, that this catalyst that is now being used is an aid to the consciousness of the individual, as well as his physical self."

"If it were administered without the consciousness of the patient, would it be effective?"

"Yes, because what do you mean by 'the consciousness of the patient?' Do you mean the waking consciousness -- or what you call the subconscious consciousness?"

"If you suppressed the facts, as in hypnosis, would it be effective?" asked E.N.H.

"Yes -- it stops the flow of mind in the wrong direction. Anything put into motion will continue in motion unless stopped by another body. The same goes for mind. If you put a thought in motion, it will continue in motion until it has produced an effect."

"We have lost the knack of healing and faith in healing because we have not been able to perform the instant cures, raise the dead, and so on, as in the Bible; is it a power that has atrophied during the 'dark ages'?" asked E.N.H.

"As man advances through physical science, as he goes deeper and deeper into the activity and belief of physical science, he of course turns away from his mental abilities and powers and sets those mental powers upon physical things. Whatever is not used will be -- not lost, but set aside until a later period when man comes back and picks up loose ends. Because man is mind, he can easily work upon physical substance. He can, as the Master Jesus, return the mind body to the physical body and bring it back to life. He has complete control over the elements. He has, I tell you! But he does not realize it in your present-day study of physical things only -- which is a part of your growth, and therefore good. We cannot avoid the kind of conditions we come upon in any particular plane of consciousness. If we come up against a blank wall, we should not be discouraged, but turn back and look at it, try to understand that blank wall. So your men of science today are learning about the conditions of your life."

"But not wisdom?" said Fr. E. B.

"No -- but I will contradict that and say he is wise in trying to learn."

"Doesn't he have to go back and dig up the forgotten knowledge?" inquired Miss T.

"No, lady -- it is not forgotten, but just set aside temporarily, because he is taking another path to learn about life in that particular direction. So, we cannot say that this path is wrong and that one right. The path you are on is right for the time being until you have learned all you can on that path; then you take another path. Which is why you cannot say anyone is wrong."

"The ancient world and ours are two entirely different things", remarked Meade.

"Truly spoken, sir. You see, to allow oneself to be governed by spiritual ideas alone is not good, no more than to allow physical ones alone to govern. Bal-

ance must be attained. On every plane you must use what is at hand for learning more. Who would ever have thought, when man wrapped his hand around a club to secure food that he would use it to kill his fellowman? But emotion, coupled with strong desire, put into his inventive mind the thought, how much easier it would be to allow someone else to chase the rabbit and then hit him over the head and get the rabbit for oneself.

"Man progresses by planes, by states of consciousness, conscious awareness. And what he finds in any particular state of conscious awareness is good for that time."

"And what the ancients had was good for them, but not necessarily good for us?" questioned Mrs. E.R.

"That is true. To learn on tradition is foolish; to use it as a guide is commonsense -- but not to use it because your father and grandfather used it and found it good -- no. We do not advance by what our predecessors learned and held on to, but by gleaning from what they learned as to good or bad for their time and using what we glean to carry us on to greater knowledge."

"Then, in other words, truth is different today than what it was 2,000 years ago?"

"Decidedly so, because truth is not a stationary thing."

"You are a pragmatist," remarked Meade.

"Yes, indeed. I find life offers me a much larger field that way."

"Isn't the world worse today than ever before?" asked Miss T.

"No, lady -- decidedly not."

"That's what they tell us."

"Who is 'they'? I ask you in all seriousness, who is 'they'?"

"Well", answered Miss T. "the doctors, for one thing. They say that they have to go back to the old herbs that were used by our grandfathers..."

"That is a very nice thing for the doctors to say. But would they go back to using a pinch of snuff or a hair wrapped up in a frogskin? Such a remedy was all right for the time; but if the doctors used one of those today it would scare the patient to death before the disease got him. All things in their time; fruit in season."

"But if they cured diseases in the past, why not now?" asked Miss T.

"Because we have different minds today. Minds are so much affected by environment. Minds today could not possibly accept such things."

"Do doctors on your side take an interest in medical research?" asked Meade.

"Yes, there is a great deal of it going on, and the reason for your not being able to get at least more ideas and working methods for curing disease from my side

is not on account of their inability to tell you, but because of the poor machines through which they must work. Coming through the untrained minds of the mediums may tend to discolor the material, even in deep trance."

"If the medium had a thorough technical education, you could talk better through him?"

"No, not that. He need not know the technicalities of the things we speak of, but his mind and his sympathetic nervous system must be more than it is; and the only way he can get that is to have these 'open doors' taken care of, given the proper foods -- a physical and mental building-up -- a building-up of the vibrations."

"Do we have the facilities for doing so?"

"Not largely so. I believe if you were to get together a number of these 'open doors' and ask one of us to come through and talk about it, he could do something about it. It is a great necessity. As we said the other day, if a young man has a leaning towards a particular science, you see that he has training in that field; but if he has a leaning towards what you call 'psychism' -- it is just too bad. You do not burn him at the stake, but you do not do anything to help him get further training."

"If the intelligence on the other side does not find a suitable medium, couldn't he be materialized and given a pencil and write down whatever he wishes to say?"

"That is quite correct -- but you must understand that the materialized form is still very much influenced by the medium and can be inhibited to a great extent in what he can write."

"Is it the same with a mental medium?" inquired a guest.

"Oh yes. Often I have wished to use a certain word that would have been much better and clearer, but the activity of this boy's mental condition enters in and colors and changes it in a very subtle way."

"Are you then limited by the mentality of the medium?"

"Yes, by the extent to which the medium is trained to set himself aside completely."

"Have certain spirits greater grace and therefore more ability to come and help those on earth?" questioned Miss T.

"Oh, yes -- but do not make the mistake ever of bowing down before these beings; because they are no different from you or me, except in their advanced thinking, their knowledge. You see, Nature does not comprehend good or evil -- but we make good and evil; we comprehend it."

"Is it possible for the subject-matter to be colored by the mind of the medium with the use of independent writing, where the hand of the medium is not employed?" asked Mr. C.

"Always, Doctor, it would to some degree be colored. If you run a paper through a machine with printing upon it, you may find that the printing will come out very clear sometimes; at other times, it will be smudged. And that is what happens with these entities on the spirit side working through mediums living in the physical body -- they sometimes receive smudges."

A guest questioned Prof. Luntz about the body made from the ectoplasm used in materialization.

"From the body of the medium is taken chemical substance and wrapped around the stresses of the other entity. Those stresses are the body of the individual in the astral. Without the overcoat of ectoplasm he still has a body that he is very conscious of. Then comes a time when he can set aside his consciousness of that body and take another. But he may not take the physical form as you know it, but as a point of energy. Hmm! -- how absolutely impossible to paint a true picture of that!

"Perhaps now I have talked sufficiently, so excuse me. I am very glad to have met you all and hope that I may see you again and that you will bring ideas with you that we may exchange opinions."

THE JOURNAL OF BORDERLAND RESEARCH

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The chief present concern of the Foundation is to make this kind of unusual information available as a public service at reasonable cost. Headquarters acts as a receiving, coordinating and distributing center. An important part of the Director's work is to give recognition, understanding and encouragement to people who are having unusual experiences of the borderland type and/or are conducting research in any of the above fields. For consultation on borderland problems, or for Spiritual healing through prayer, write or phone 714-724-2043 for help or for an appointment. Donations and bequests toward Foundation research programs and expenses are welcome.

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